latter, amid continual murmuring of magical and exorcizing formulas, 752
cut off a lock of the child's hair and threw it away as an offering, in order to make the gods favorably disposed towards the child. For this the lama received a few silver coins.

Little Drogpa Namgyal thrived visibly; his cheeks and his limbs 754
became rounded and the women of the house were agreed with aunts, cousins and women of the paspun-ship (Sib) on this point: In the whole of Kalatse and surroundings, yes, in entire Lower Ladakh (so said he very wise) there was not another child so pretty as the little son of Lobsang Wanggyal. Over this there was joy and pride in the circle of relatives. But beauty is a dangerous privilege: A pretty face draws glances upon itself, and these glances are not always friendly. Grandmother Tsering Putrid had seen quite clearly the other day how Chondsom from the Cat's-mouth house (bi-la-k'a) had given the child a completely evil look of jealousy. She also knew precisely why she had done so. The woman had a child who was as ugly as a little owl. /27/ The following night little Drogpa Namgyal had screamed continually. That woman had, of course, wished something evil upon the little one and this was now making itself felt. The grandmother had immediately taken her daughter-in-law to task and had blamed her for her carelessness. Such pretty children should not be exposed without protection to the glances of one's neighbors. Aside from the customary amulets on the coat and on the cap, a black soot stain on 751
the forehead wards off the Evil Eye. Thus, for the first three to four years of his life, the little boy always had his face made unsightly by an ugly soot spot. Immediately after his first sickness his mother affixed a new amulet to the boy's cap. This amulet consisted of a small slip of paper folded together, on which the lama had written a number of magical and exorcizing formulas, in part in Tibetan, in part in Sanskrit, and in part just a meaningless series of mystical Sanskrit words, as defense against the wily demons and against the Evil Eye. This slip of paper was sewn into a little bag of red wool and was hung to the cap by a string. Year after year, as the perils to young life increased, new amulets were added: now a red one, now a yellow one, a blue one, then also a silver one, until more than a dozen of such little bags and capsules swung from the coat and the cap of the ten-year old boy. The matter in the end did not turn out to be so expensive after all: for each of the amulets the father had had to pay the lama four to six annas (35 - 50 Pfennig), depending on the size of the misfortune that was presumably threatening. The

touch the hearth; he becomes angered if someone accidentally should burn an old rag, a dog's dung or something else which might cause a bad smell in the hearth fire. And it causes the lamas great difficulties--and considerable expenses to the owner of the house--to appease the outraged deity again by means of /42/ offerings, prayers and invocations, and to put him at rest again."

776 783

Many another evening the two would sit together in the evening twilight under the nut tree, the old man and the boy, until the black night descended upon the mountain and the chasm. Namgya simply could not hear enough of the gods and spirits, their activities and their nature. Konchog Trashi told the attentively listening boy about the mighty Lu (klu), the water gods and nymphs, who have their empire in the depths of the earth, in rivers, lakes and marshes, but also up in the air. They are represented by human bodies with snakes which from the neck up rise over the head, or by just the upper parts of the human body, which below go over into the body of a snake. On pictures they also appear solely as snakes. They are the guardians of immeasurable treasures in the inner parts of the earth. Another time they appear as dragons which produce the rain and which control the course of the waters. They form states which are ruled by mighty kings; upon their favor depends the growth, prospering, and welfare in the human world. When a human being angers them, he is afflicted by drought, crop failure, disease and death.

776

The old man also told of the red Tsan (btsan) demons who chase along as "wild hunters" over the mountains and through the clouds and whose discharged arrows bring disease and death to man; furthermore he told of witches and vixens, of hobgoblins and dwarfs. The latter are active in the ruins of the Balukhar, the "dwarf castle" (20) /the

[753] [754]

20. In reality a customs tower (toll tower) which was built at the bridge across the Indus and formerly used to stand there, for the purpose of levying tolls.

numbering of the footnotes suddenly skips here from 16 to 20. --translator/, there at the bank of the Indus. "My neighbor, the Bandhepa, recently encountered a dwarf," said the old man, "as he was riding late one night from Nyurla (a neighboring village) to his house after a wedding at which they had a beer party. There the little man was standing between the large stone blocks to the side of the road with his

remedies were made from criminals or heretics. By hook or crook people tried to secure for themselves the blood of executed persons, so that they could drink it as a remedy for epilepsy and similar afflictions; and the executioners carried on a profitable business with these things. Well into the 18th century there was usually a department of the apothecary called the "ordure apothecary," in which pigeon droppings, mouse droppings, excrement of dogs, and other unclean matters were sold and realized a good profit. "Mumia" was highly coveted; it was a material manufactured from the parts of criminals' bodies, as a substitute for Egyptian mummies which were greatly coveted as a remedy but which were difficult to obtain and very expensive. It is possible that modern hormone research will prove that in the case of some of these remedies, which to us appear very strange, instinct and experience led man on to the right track. 000

together with the lharje searched for the causes of the disease. Then one day grandmother Tsering Putrid, who was eagerly assisting in the search, found a goat's horn under the threshold of the door. In the hollow part of the horn was stuck a slip of paper on which a child had been drawn in rough outline. Around the picture magical formulas had been written, partly in incomprehensible Sanskrit words, and partly in Tibetan, whose meaning was to the effect that Namgyal's eldest son was to be sick and would die. Now the cause of the illness was known, she thought. But who had placed the goat's horn with the charm under the threshold? Tsering Putrid knew this, at least she asserted that she did. She said that she had recently observed how Chondsom from the Cat's-mouth house (bi-la-k'a) had busied herself in a suspicious manner close by the house, where she had no business being in the first place. Really, those people from the Cat's-mouth house! They are a false crew! There had been a reason why at the time they and their house had been given the name "Cat's mouth": always friendly to your face, and behind your back false and malicious! It was definite that the Chondsom girl was behind the matter, she was going to fix her. To want to kill her great-grandson! She swore by the "Three Jewels" and by all the Buddhas and gods of the monastery, who were to "come and get her" if it wasn't true, that Chondsom and no one else wanted to murder the boy! She had always followed the handsome boy enviously with her "evil look." It was of no avail that 754.

754 a much-traveled friend of Namgyal explained that the disease had an entirely natural cause, the immoderate eating of apricots as well as the uncleanliness of the people: Tsering Putrid stuck to her opinions stubbornly. The lamas were called in, they read, prayed to all the Buddhas and in particular to the medicine Buddha, they presented scattered offerings, and beat their drums--all in vain. Finally a man who had traveled around a great deal with an Indian doctor advised: "Don't give the boy any cow's milk or butter tea to drink any more. Give him thick flour soup and goat's milk to drink, then he'll get better!" The mother followed his advice and gradually he started to improve and finally was cured. For a long time it remained a mystery who had placed the goat's horn under the threshold /131/, and for a long time to come old Tsering Putrid followed Chondsom with hostile looks and allusions, until a woman from a neighboring house told that she had seen a vagabond from Greater Tibet, a Khampa, who went begging from house to house busying himself near Namgyal's house door. Now they remembered the incident. The man had stolen a [685] silver-plated drinking bowl in a neighbor's house; he had been caught and led before Namgyal as the village judge. The latter did not want to see a great trial made of the matter, otherwise he would have had to take the man to Leh himself, a trip of three days, in order to have him sentenced there. He did not want to do that: so he had made a brief procedure of it and had given the thief a sound thrashing with the horsewhip and then had let him go. For this the Khampa had wanted to avenge himself by means of the charm of the goat's horn.

753 Scarcely was the anxiety over the boy's sickness passed, when a new source of concern entered the Dragshos house. The mother of the boy, who had recovered, fell sick of acute pneumonia. The lharje was called in, he gave her medicine, bled the patient, and burned her chest and back with a red-hot iron. But nothing could help her. Again the lamas were called in, in order to ascertain the cause of the illness. For a long time they searched in vain for a tangible cause. "It is simply her karma," they said, "the consequence of sinful deeds which she has committed in past existences, and who knows those!"

The lamas meanwhile searched industriously for the cause of the illness. Usually it turned out that the demons had a hand in the matter despite karma and retribution. They asked the patient and her husband many questions: "Has a stranger come into the house recently, perhaps a 'heathen' (a non-Buddhist), a Mon, a Beda, a Muslim, or perhaps even a Kristan (Christian), or an impure person;

there flung it among the boulders. The Tsan wanted to have his revenge, and now he could spend his fury on this figure. 755

Finally another "important matter" came to light. The old grandmother, who constantly observed the Chondsom girl from the Cat's-mouth house with suspicious glances, thought that she could remember that that evil woman had once spat (161) very conspicuously 754

161. The Tibetans have a special expression for this kind of spitting with the purpose of harming an enemy: nad-pai to-le adebs-pa, the "spitting for sickness," that is, with the intention of making the particular person sick. In spitting, a curse or evil wish is expressed. [827]

in front of the Dragshos house, and that in so doing she had cast an evil glance at the house and mumbled a few evil words. Thereupon the lharje was called in once more. He took a strip of paper, on this he wrote a few magical formulas, crumpled the paper up, and made little pellets out of it. These the patient was to swallow. The effect of this was that the woman, to whom all food was repugnant anyway, had to vomit. This concerned the lharje very little; he urged that the woman should swallow the paper pills amidst great pain, something which always had the same effect. 755

Meanwhile none of the natural or supernatural remedies brought any improvement to the poor sick woman: for weeks she hovered between life and death and caused great concern to husband and children. Finally the missionary's medicine brought some improvement. The missionary had by now been called to the sick bed--up till then the lamas had been able to prevent his appearance. The strong constitution of the woman gradually gained the upper hand: she recovered to the great joy of her family Namgyal brought an ample offering of thanks to the gods in his household temple and to those in the temple of the monastery in Tingmogang, because his relatives so demanded. He found no reason to give any presents to the lamas. On the other hand, he honored the missionary with a sheep, a large plate of dried fruit, and a greeting ribbon as a sign of his gratitude for the missionary's help; his trust in the missionar grew, and he became even more receptive to the new message which the missionary preached and testified to by his actions. 797

The year in which all this happened, the earth-tiger year, was a year of misfortune for the entire village and neighboring /135/ 164

karma as a service which furthers his final release from the bonds of being and from suffering.

Otherwise, too, there was much disease during this year. The Nardag (na-bdag), the "demon of disease," went around the country followed on its heels by Tšelen, the messenger of the god of death, who carried off into the realm of the dead the human beings, man as well as woman, child as well as the aged, with his catching net. Many a one was struck by the Nardag with a violent and mysterious sickness which no doctor knew or could heal.

There was Rolma from the P'arlap'ang house (p'ar-la-p'aṅ), literally "the thrown-out one." She suddenly fell sick, complained about pains in her abdomen and in her back, her limbs became stiff and ached, the shivering ague and fever set in, and at times the sick woman lay there as if dead. The Tibetan doctors and magicians were at their wit's end. All their remedies failed, and even the cause of the illness was obscured to them. Finally they apparently came closer to the solution, as the lamas thought. Again, Khampas, men from greater Tibet, had had a hand in the matter. Recently a company of these Tibetans, Nask'orpas (gnas-ak'or-pa), literally translated, "Circlers of holy places," that is, pilgrims who walk around holy places amid prayers, had traveled through the country and had also come to Kalatse. These people had shown all kinds of tricks: one of them was able to make his body rigid at will, and then he would stick a large needle through his cheeks, knives through the muscles of his arms and thighs, without feeling any pain or so much as bleeding; lying on the ground he had a companion knock a large stone into pieces with a heavy hammer on his bare chest; he would swallow the blade of a sword, and perform other tricks of a similar nature. The people went from house to house, performed their tricks, and offered for sale to the inhabitants turquoises and tile tea, as well as all kinds of secret remedies. In one or two houses the Nask'orpas had also offered for sale a peculiar medicine, after they had found out /187/ shrewed inquiry and questioning that this or that villager lived at enmity with his neighbors. The people said that the Naskorpas had an eye for opportunities where they were able to offer such secret remedies and to find customers for them. It was a remedy which was designed to make an enemy sick, even if not to kill him outright. It consisted of pills which contain poisonous plant substances, as well as the "five unclean things" (162) which are

162. These "Five unclean Things" (rdzas mi gtsaṅ-ba lṅa)

754 which are mixed in with those pills, are called in Tibetan: sna-dri, rñul-ču, rkyag-pa, gcin, mñal-k'rag. There also exists, in Tibetan medicine, a compound of ten such unclean things.

derived from the human body. The pills may also be made entirely without the plant poisons. The pills are then secretly put in the food of the person one wants to harm, with a curse and an evil wish: "Become blind! Become mad! Lose your teeth! Become sick! Die!" and so forth. If the person threatened in this manner is born under a favorable star, and if his astrological signs (Sparka, Mewa, Lungrta, and others) are favorable ones, then the pills and the charm are incapable of harming the person in any way; if the case is otherwise, then they bring sickness, chronic ill health, yes, under certain circumstances even death, so say the Tibetans.

755 The lharje and the lamas exhausted their entire store of medicinal and magical lore; all was in vain. The woman from the "House of the Thrown-out" became increasingly worse instead of better. For days on end she lay in a feverish coma, then she fell into a deathlike condition so that her physicians gave her up for lost.

Finally there appeared a Lhapa (demon priest) from Lhasa who had been staying in Ladakh for some time and who traveled around in order to effect "cures." People flocked to him, and he was considered a great magical doctor. When he appeared the great man asked the people from the P'arlap'ang house what they wanted from him. The people asked him to call back the "escaped soul" of the woman. The Lhapa promised to do this. After having fasted and meditated briefly in his house, he came to the P'arlap'ang house and there made his preparations for the cure. He washed his hands, had a little table and a measure of barley brought to him. From the barley grains he formed a magical circle (dkyil-ak'or) on the little table; next to it he placed five small brass offering bowls, filling them in part with beer, and in part with barley grains. Then he threw juniper twigs and berries onto an iron pan with red-hot coals (me-ap'or), placed a crown made of papier-mache /188/ on his head, on the five leaves of which are painted the five Dhyani Buddhas. Then he took a small double drum constructed from two children's skulls; by quickly turning his hand to and fro he made a noise with it, caused by two small balls fastened to strings which alternately struck the two drum heads. With his other (left) hand he incessantly swung the magical bell and the magical dagger.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

[QUOTE FROM Rev. Heyde] [Punjab Gazetteer,

[788] [786] **Chapter III, B. Social and Religious Life.**

184 Religion of Láhaul and Spiti.

779 795 [778] [782] 776 [754]

in Mandi. Both males and females of the Buddhists make frequent pilgrimages to Triloknáth and Rawálsir. In honour of these and other Buddhist saints they celebrate a number of annual festivals, at which a great deal of *chàng* (an intoxicating drink made from barley) is consumed by both *lámás* and laymen.

"All Láhauli *lámás* belong to the Drúkhpa sect; many of them are married, and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyás is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats.* In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Láhaulis. The Buddhists, half-Buddhists, Lohárs, and Shipís, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or *yáks* which die by a fall from rocks or otherwise, but this is done secretly. When at Keylang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering *yáks* during winter is still practised at Dárcha, Rerig and other villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lhá* near Yanample. Every third year a *yák* is sacrificed there, the victim being supplied in turn by all the *kothís* of Láhaul. This custom dates from the time of the Kúlu Rájas, who (as the god is said to be the same as that of the Dungri temple near Manáli, in Kúlu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Láhaul has become British territory, *yáks* have taken the place of buffaloes. The Shipís eat the flesh of the sacrified *yák*.

778 782 177

771 177

"As there are in Láhaul at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Láhaulis are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Buddhists and half-Buddhists of Láhaul, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them."†

796 24 Religious ceremonies connected with agriculture.

The Láhaulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *lámá* who understands the astrological books, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or

797

* *Srog machhat*, *i.e.* "Do not kill," is one of the first Buddhist commandments.

† Mr. Lyall writes: "The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the mission house I saw an old and learned *lámá*, who was living there to assist Mr. Jeschki in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw any thing inconsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto.

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

788 778 531 As the lamas passed this scroll, I heard them mutter, *"Om Mani Padme Hoom."*

788 782 To the center of the main chapel is an altar covered with bowls filled with water and cereals. They are offerings to various gods. For the sake of prosperity, they are supposed always to be filled. I met the lama who attends them, a scraggy, barefooted man, and as he passed the altar I heard him mutter, *"Om Mani Padme Hoom."*

There are thirteen large urns at Hemis, about four or five feet tall and three feet wide. They are filled each year with yak butter by some friend or benefactor, and lighted wicks stand in the middle. Each urn is supposed to burn a year. If the flame goes out, it is bad luck. The lama who had the main urn under his surveillance hovered near, wrapped in a soiled, red robe. As I went by I heard him murmur, *"Om Mani Padme Hoom."*

778 788 In the center of an adjoining chapel is a life-size statue of Buddha, where the devout bow in worship, murmuring, *"Om Mani Padme Hoom."*

785 Around Buddha are images of lesser deities and of Incarnate Lamas. There is one of Stagtsang Raspa, founder of Hemis. There is one of Mila Repa, the famous Tibetan poet who lived for eighty-three years and attained Buddhahood in that span even though [754] his early life was sinful. He had learned how to kill people by magic and for a while walked the path of darkness. Then he did penance under a Lobon (Guru) by the name of Marpa. Marpa made him build a house of stone, then tear it down and carry the stones back to where he had found them. He did this over and again, one time building and tearing down a house nine stories high. Marpa beat Mila Repa and gave him impossible chores to do in penance for his sins. Finally Marpa gave him the Initiation and the Teachings, and launched Mila Repa on a life of mortification of the body. He became a hermit in a cave on a high mountain, where he lived on nettles. He renounced food, clothing, and

146 Occidental Treatment for Oriental Maladies

757 A very old and dirty-looking beggar-man enters, and calmly
164 addresses the Doctor as follows, "Well, Little Brother, can you give me some medicine?" "Yes, certainly, Grandfather," replies the very professional Doctor, for in Ladak we are all related. Then comes a sedate, elderly lady, who tells us she is called "Deskyid," a name as pretty as its meaning, which is beautiful-happy. "And what is your trouble, A-che (Big Sister) Deskyid?" the Doctor inquires. Poor Deskyid has a very troublesome disease, for she feels as if the back of her leg had moved round to the front! The patient next to consult the Doctor is even in worse plight, for her arm has gone quite *hangdang*, which literally means mad. The Doctor knows of no medicine that is able to cure these troubles, but paints both offending members with Iodine, in the hope that its colour at any rate will help the leg itself to distinguish back from front, and bring the erring arm to its
● 754 senses. Then comes a lama, who asks whether we can supply him with a little human flesh. We had never regarded ourselves as a shop for this commodity, and on inquiry are informed that should one wish to obtain the powers of witchcraft, or sprinkle any offering with a very potent potion, it is necessary to get a concoction consisting of various kinds of flesh, including human flesh, milk, blood and other ingredients. This should be drunk by the devotee, who will then receive
175 mystic powers. This is, of course, a relic of the old canni-
771 balism and human sacrifice which preceded the arrival of Buddhism, and is still reflected in a common oath constantly heard in the roads—*Amai Sha*, which means "by my mother's flesh." Our friend had to obtain these occult powers without
757 our help! Priests also have their troubles. Said one to the
826 Doctor, and he a Holy Incarnation, too, "Can you give me some medicine which will turn my skin white like your own." One can only hope he will behave so well in this incarnation that he may be re-incarnated in a white race next, although it is whispered that such a degradation only happens on account of former sins.

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

TABLE 27. GENEALOGY OF TOK-TOK (*Grogs-Grogs* or *T'ho*

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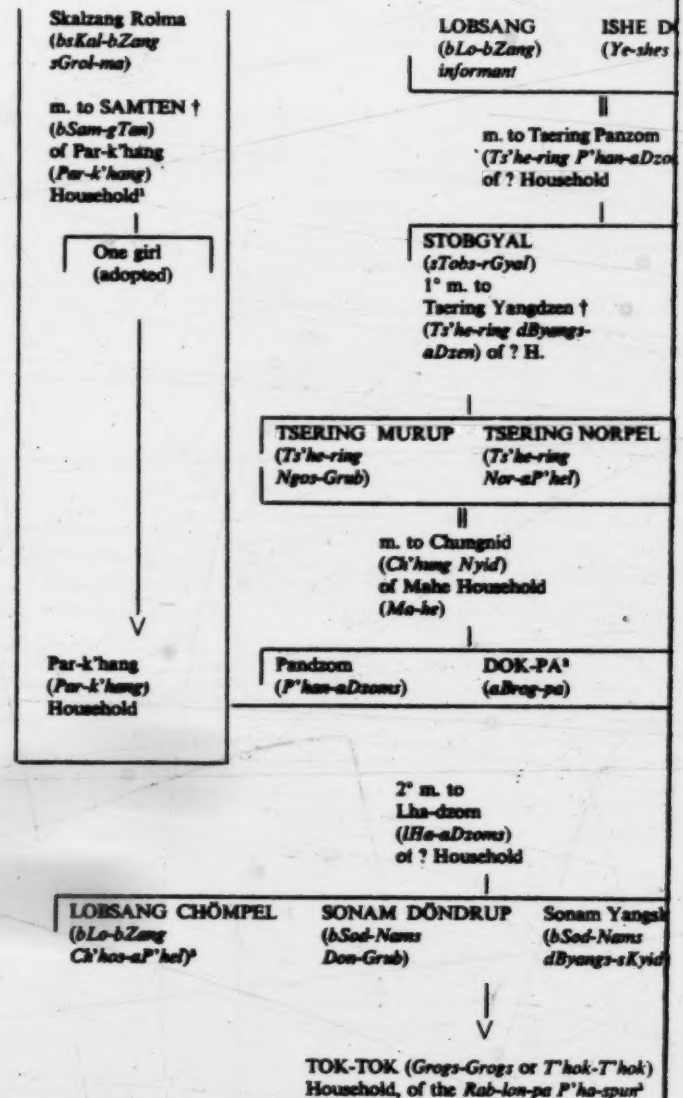
601



[1] Skalzang Rolma is a widow and owns her late husband's house for the time being. She ha this child will inherit the Par-k'hang Household at the death of her mother by adoption, comes first.

[2] This little boy has no real name yet; the one he bears means "nomad" and has been given to He is a Gelug-pa lama, and lives in Lhasa.

[3] This little boy has also been given a provisional name, as above, for the same reason; (*aBrog-mo*) alternatively, meaning "female nomad".

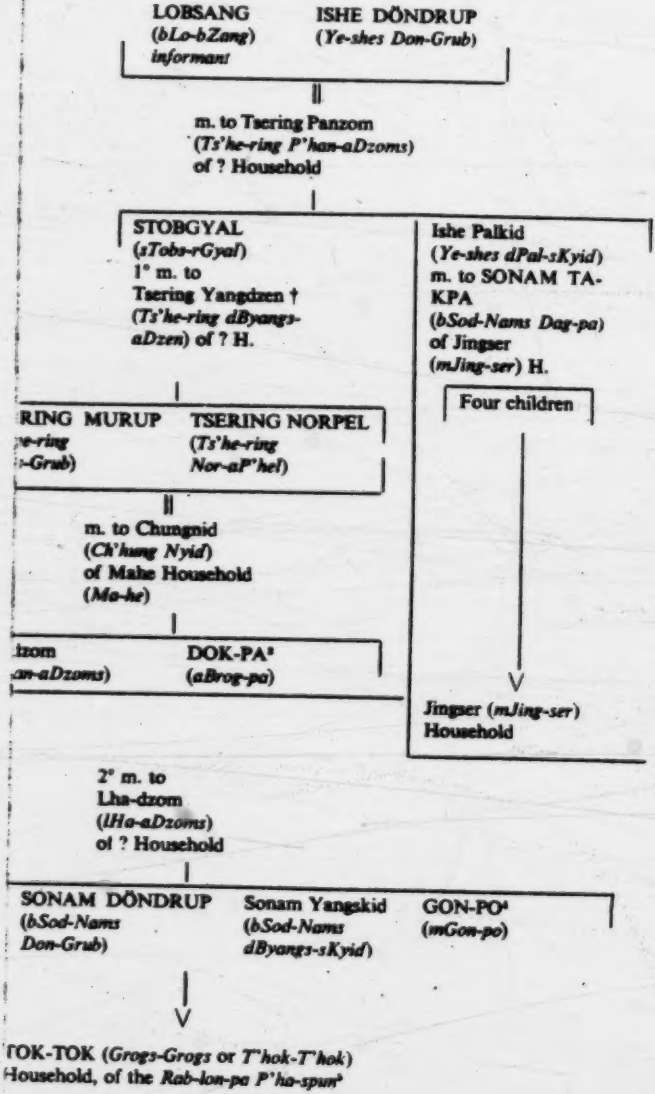
[4] See list of Ladak *P'ha-spuns*.

Capital letters denote males. Small characters are women. † = dead. m. = married. H. =

[facing P. 360 - A7]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

OF TOK-TOK (*Grogs-Grogs* or *T'hok-T'hok*) HOUSEHOLD. 595 601



TOK-TOK (*Grogs-Grogs* or *T'hok-T'hok*)
Household, of the *Rab-lon-pa P'ha-spun*[3]

husband's house for the time being. She has adopted a little girl relative of her husband and d at the death of her mother by adoption, or when she herself marries a *mag-pa*, whichever

ears means "nomad" and has been given to him provisionally to avert the evil eye from him. [NSA] [551]

al name, as above, for the same reason; it means "protector". He is also called Dok-mo ad".

women. † = dead. m. = married. H. = Household

[facing p. 360 - B]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

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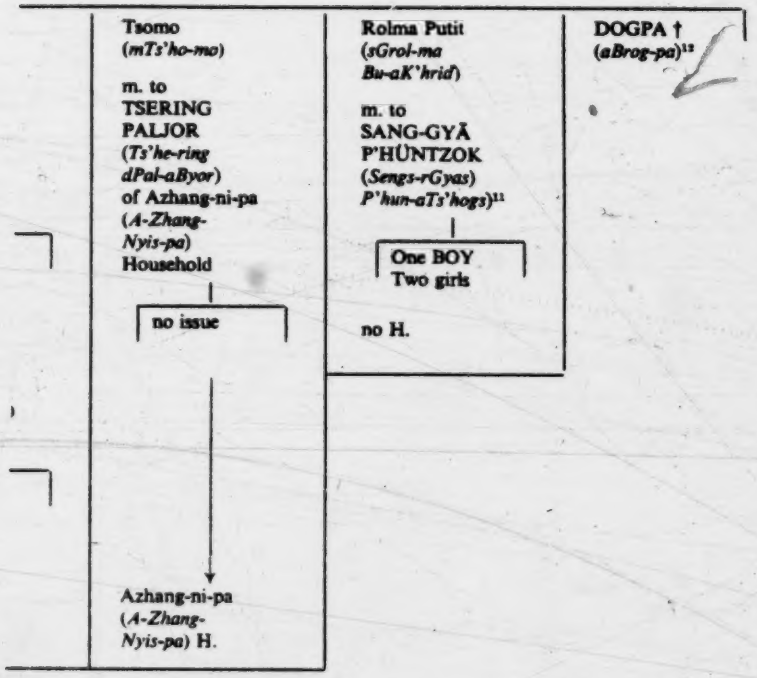

[7] *Porjag* taken after 20 years of childless marriage.
[8] Childless still after 4 years could adopt a child.
[9] Moslem name as married a Moslem.
[10] Same name as earlier dead girl in commemoration.
[11] Moh. convert to Budh. Is now manager of Himis gompa.
[12] No name; this one against the evil eye (means "nomad").

[facing P. 372-D]

[551]
[154]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

imposed himself. He did not do so with any severity, however, as parents are usually "afraid of their children", fearing that if they are too strict, they will not be well treated by them later, when they themselves have to go into the *k'hang-gu*.

I enquired who it was who gave the children their sex education. The answer was that nobody did. Parents are forbidden by custom to speak to them of such things, and they have to pick up what they can learn from playmates. Another source of information was watching animals, it seemed, and everyone agreed that they *may* learn something from witnessing their parents' behaviour during the long winter nights in the *Jan-sa*. Anyhow, they "somehow" knew about sex by the time they were approximately six years of age.

Sexual games between children, as well as masturbation, were very severely punished if discovered by the parents. The father would beat a child caught playing with itself or attempting coitus with another child. Mothers, it seemed, did not beat, but pinched instead, and this could be made very unpleasant for the victim. It was impressed upon me that if a child was a favourite, it might be dealt with more leniently, and that no attempt to deal out punishment equally was made.

In very small children, masturbation was repressed by attempts to frighten the child. It would be told by its mother that a sort of witch called a *baghzi* (a Hindu name?) would come and either carry the child away, or cut off its ears and put them in a leather bag which the creature carried expressly for the purpose of collecting the ears of bad children. No threat was ever made that the genital organs of the child would be cut off, and the idea that this might be said seemed utterly fantastic to my informants. As a sign of the times, I heard that children were also threatened with being carried off by Tungan robbers (these were Chinese Moslems from Sinkiang who, in 1938, had just been chased out of Turkestan by Soviet troops, and had escaped Southwards, over the Karakorum pass; they stayed in Leh for some time before being repatriated by sea to China by the Government of India).

When children were between six and seven years old, their formal education began. They were taught to read and write Tibetan by qualified teachers, usually lamas, for about one year. Most of the teaching consisted in getting the pupil to learn long texts by heart and reciting them, in the very early morning. Corporal punishment was administered if the lesson was not learned properly. When the year was up, more practical things were taught, such as agriculture and the traditional ways in which crops are grown in Ladak. Pastoral duties were also inculcated into future herdsmen at this time, while others learned a trade.